**Some Points of Attention and a Reminder**

**Shaikh ‘Abdullah Ibn ‘AbdurRahīm al-Bukhārī حفظه الله تعالى**

**1/** Indeed from the noble prophetic guidance is to thank the one who has put forth goodness to you; so I thank the guardian of the two noble mosques and his trustworthy crown prince, and all the statesmen (ministers, authorities) in every place; military, and security, and medical, and other than them for that which they have put forth - and continue to put forth - in terms of magnificent and tremendous work in counteracting the coronavirus epidemic which has afflicted the people generally, and the land of the two holy mosques specifically.

O’ Allāh bless for them (in their work) and bless in them, and rightly guide their efforts and accept it from them, O’ Allāh Āmīn (answer our supplication).

**2/** From that which is known is that during these difficult times there is a lot of futile speech (he said and she said), and many muslims forget, or ignore legislative principles that must be followed for safety from the claws of fitnah (trials & tribulations) and the trouble-makers.

And upon scrutinizing that which is written during the time of this epidemic which has spread across most of the World, attention is drawn to the (large amount of) circulation of rumours in the midst of societies and a lack of taking information from reliable (authorized) sources. The evils of this atrocity are great and immense, and the intent in my reminder is not to enumerate the evils, rather the (purpose of the) reminder is that safety from physical diseases - and from them is coronavirus (Covid-19) - as well as figurative ones, is written in our pure legislation (Sharī’ah), so whomsoever desires safety then upon him is to cling onto the legislation (Sharī’ah) outwardly and inwardly, sincerely for Allāh, the Lord of all that exists.

**3/** The Muslim is commanded to verify and ascertain the truthfulness of what is said, and also prohibited from speaking about everything he hears; since not everything that is known is to be said, every situation has its appropriate speech, and every field has its men.

Allāh the Most High said:

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ**

*"O you who believe! If a Fasiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done." (Al-Hujurāt:6)*

And the Prophet صلى الله عليه وسلم said: "Sufficient for a man to be a liar is that he narrates everything he hears". (Collected by Muslim in the Introduction to Sahīh Muslim and it is authentic).

Al-Imām 'Abdul-'Azīz ibn Bāz رحمه الله said: "The one who narrates everything and anything enters into this, he doesn't care, (as for) the believer (he) selects (the verified information), benefits, selects an affair, he memorises (and knows) the authentic Hadīth, "Whomsoever believes in Allāh and the Last Day then let him speak good of remain silent."

**4/** And it should be known that the paths to verification are many; from them: returning the affair to the qualified, since every field has its men - as previously mentioned - and Allāh the Most High said:

**وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ**

*"When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)." (An-Nisā: 83)*

Al-'Allāmah as-Sa'dī said in his Tafsīr (p179): "In this there is an evidence for the principle in the standard of behaviour, which is that if research occurs in an affair from the affairs, it is appropriate to assign responsibility to the one who is qualified in that, so it is placed with those qualified in it, and no-one else is to precede them, for indeed that is closer to the truth and more likely in having safety from error.

And in it is a prohibition from hastiness and rashness in spreading affairs from the

moment they are heard, and a command to pay attention and to look into the affair before speaking; is it beneficial such that a person should proceed with (spreading) it? Or not - in which case a person should desist from (spreading) it."

**5/** And it should be known that reliance in Allāh in reality has (several) aspects, and they are:

a) Dependance upon Allāh and entrustment of your affairs to Him alone the Sublime.
b) Taking the legislative means.
c) Not paying attention to the means after taking them, but rather to focus on the One who causes those means - (Allāh) The Sublime & Most High.

Al-Imām ibn ul-Qayyim said: "Some of the people of Knowledge said, "Paying attention to the means is shirk in tawhīd (monotheism), as for eradicating & excluding the means from actually being means then that is a deficiency in intellect (a downward change in intellectual understanding since there are clearly means to affairs, so claiming no means exist is intellectually deficient), and shunning away from the means in totality is defamation of the legislation (Sharī'ah), and having reliance (in Allāh) is a meaning (an affair) that is joined together from the meanings of tawhīd, intellect, and legislation." (Al-Madārij 3/462)

**6/** And he also says in Tarīqul-Hijratayn (1/564): "(As for) Rejecting the means as a whole, then just as it is inconceivable intellectually and physically, then it is prohibited legislatively and religiously; for indeed rejecting the means in totality is a separation from the intellect and religion (does not make sense)...so rejection of the means as actually being means is a cause for defamation of the intellect and religion, and (as for) affirming them and standing by them but cutting off sight to the One who causes them is defamation of tawhīd and reliance.

And applying them and placing them in their due placement, and focussing upon the One who causes them and being connected to performing them, is a combination between the command and tawhīd, and between the legislation and the decree, and that is the perfection, and Allāh knows best."

**Translation: Abū Mu'ādh Taqweem**
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